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SOCIOLOGY

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Relation of Cosmogony and Religion.

The Cellular System Reveals the Character of Cause Through Scientific Analysis of the World of Nature, and Locates the Great Anthropostic Sun.

THE INQUIRY IS OFTEN MADE regarding the effect of the Cellular Cosmogony upon the religious sentiment. It is a most natural inquiry, because every great religion of the world has some form of cosmic conception as a foundation or an accompaniment of religious conviction. Even the vagary called "the higher criticism" depends upon the Copernican system of astronomy for its existence, and this is the great stronghold of modern atheism. Both of these are modifications of the religious idea. Religion is what the term signifies; namely, a re-bond of unity. If it be a true religion, it is a bond of unity with God. One of the first principles of a true religious conviction is a true conception of the character of Deity. The first principle of the Decalogue is found in its first statement: "Thou shalt have no other Gods before me." The true God can only be known through a perfect understanding of the works of his creation, because this is the expression of his power in the language which God has declared in the hieroglyphics of material and natural existence.

Cause, whatsoever that may be, has expressed itself in what has been defined as Nature. If in this imparta-

tion of the language of expression mentality and personality have been projected, it may be regarded as a certainty that these had their residence primarily in causation. No reasonable man will deny that whatsoever may be found in effect, obtained originally in the cause of that effect. Cause can only put forth that which belongs to and obtains with it. The acorn puts forth the oak because the oak is involved in the acorn. The oak tree is the evolution of the acorn, as the acorn is the involution of the oak. What is true of the acorn and the oak, is true of the universe. The universe as a whole has its germinal point of recreation; to determine this point is one of the functions of reason, and of the mental force of exploration.

The supreme expression of causation is the consciousness of mentality as found associated with and obtaining in the human form. Personality is one of the pronounced factors of the function of causation. One of the prominent things of being is personality. How can men be so idiotic as to inquire, "Is there personality in causation?" Cause has projected mentality, and in that mentality is the aspiration to know all things. A pronounced characteristic of the mental in-

tegrity is its association with the human form, in which is included person. The very fact that we find personality and mental power in the results of causation, is the only proof required that they resided in the cause of these factors of being. We may conclude—in conformity with the principles of reason *a posteriori* and *a priori*—that both mentality and person are concomitants of causation. This consideration only remains: Is God individual or multiple?

The study of the principles of Cellular Cosmogony leads directly to the fundamental fact that the cosmic structure has a center and a circumference, and that these are correlated in a reciprocal unity which constitutes them interdependent and one. There can be no question but that the alchemico-organic (physical) universe is one with the humanity which resides in it, and that the race of men is the coördinate and eternal concomitant of the physical cosmos. In this view, beholding the unfoldment of life in the cosmic shell, we must necessarily conclude that the life generated from and in the cell or egg conforms to the laws which determine the form and function of the cell itself. The cell has an absolute center. The relation of this center with the circumference which comprises a part of its integralism, is of so reciprocal a character as to constitute it the central pole of universal activity. It is the primary point of rest, the most active center of function and the consummate arrangement of form, universal in its micro-cosmic continuity. There is no specific form in the universe that is not converged into this nucleus, nor any function of alchemico-organic being that is not converged in this stellar nucleus.

The friction of the atoms which comprise the foundations of the alchemico-organic world, reduces them to a condition in which they lose their properties of matter; they are thence changed to the spirit of that matter. The shivering of the atom is the creation of its energy. All of the energy of the universe is the

product of the annihilation of the atom. The atom is the product of the materialization of the energy, the spirit materially derived. Matter and spirit are correlates. Neither could exist without the other. The cause of all energy is the destruction of matter as such, and the source of all matter is the destruction of energy as energy. The law of the conservation of matter resides in the fact that for every atomic dissolution there is an equivalent reinstatement from the energy whence matter has its resource. The conservation of energy has its law in the restoration of wasted energy from the matter into which it has its precipitation. The law of the correlation of both matter and spirit accounts for their conservation in eternal equipoise, and the relation of center and circumference maintains the integralism of the universe.

As the Science of Koreshanity determines the location of the stellar center of the alchemico-organic cell, so correspondentially it determines the central Star, the organo-vital nucleus of being. It thus defines the character of the Son of God and establishes, on scientific principles, the laws of his true worship. The Son of God is the Creator of all things; he is the nucleus of the anthropostic field of being. From Him all creation proceeds; this is because every form of life—having its origin in the universal life—can only recreate as it takes the form of the material germ. No form of life ever reproduces except through its material germ. The universal form of life and being constitute the man. He begins again his creation when universal being produces its germinal archetype, and this germinal beginning is the personality of the Son of God in material and human form. This is the form of the Deific personality; this is Jehovah—the Father, Son, and Holy Spirit. This manifestation, then, is the true object of worship, and the law is determined in the Science of the Cellular Cosmogony. The Science of the Cellular Cosmogony constitutes the basis of the Science of Religion.

When the man is manifest who has sufficient wisdom in himself to discover the location of the man of sin, that location being himself instead of another, and through making such discovery he sets himself to destroy the man of sin by destroying the old and sinful nature in himself; or in other words, when he removes the beam from his own eye that he may see clearly to remove the mote from his neighbor's eye, then the man is manifest in whom is the fulness of iniquity, who will overcome his sins, and upon whom will be written God's new Name. This number, six hundred three score and six, is the Name to be received, "that no man knoweth saving him who receiveth it."

The practical application of the principles of life is the sure means of demonstrating and insuring progress in its order. Koreshanity is bold enough to assert that there can be no harmonious action without the cognition of an acknowledged Head and Center. If it be the divine kingdom, in that Head must reside the absolutism of God. There must be an acknowledgment of infinite superiority and supremacy, a free and ungrudging service, a following replete with devotion both to person and principle. One worthy to lead, and precious in the estimation of those who follow, must combine the rare virtues of the genuine love of service to the race and sacrifice of self.

The Absolute Essentials of Salvation.

Acquirement of Immortal Life Through Obedience to Divine Law, which Involves the Principles of True Worship and Performance of Uses.

“GOOD Master, what good thing shall I do, that I may have eternal life?” This question was propounded by a young man of great wealth, to one who, of all men, had the authority and ability to make the unequivocal, positive, and enduring answer, a reply that holds the same force today as when uttered from the immaculate lips of the Jehovah Eloah—Jesus the Christ of God: “Keep the commandments!” Can it be possible that while the Lord regarded the law of God as the all-important thing, those who are self-appointed to represent him in every pulpit of the land declare that law abrogated, and a blind faith to be the all-essential prerequisite to immortality?

The Lord from heaven came in his own divine Human to keep the law, and he fulfilled it even to the very sacrifice of life—which the law itself includes. He did not fulfil the law that other men might be released from its obligations and responsibilities; his fulfilment of the law of God entitled him to the covenant relation, into which he entered through obedience. It is not generally known that the so called commandments are such to those who are *under* the law, but to those who have come into obedience they become the indenture of a covenant relation with God; this means that they are conjoined precisely as the Lord Jesus was conjoined according to his declaration: “I and the Father are one.” “As I am in the Father, and the Father in me, I in you and you in me.” The world, having failed to come into obedience, so far, cannot yet claim the covenant or promise.

The Son of man learned obedience through suffering. He was the first-begotten from the dead, the first to fulfil the law, and from the dead, to come into life. This does not imply that Jesus was the first to arise from the natural grave, for Lazarus and others were resurrected before He arose from the tomb of Joseph. It means that He was the firstfruits of the immortality of the body; the first one to come from death into the fruit of the immortal flesh, after the fall of Adam, he

being the same Adam in his return to obedience, therefore the second Adam. He learned obedience through the succession of embodiments through which he passed in the generations bringing him to his Sonship as the Son of man—the Son of God. The Lord from heaven fulfilled the law in person; he fulfilled it in the body, in a life generated in the world. Having fulfilled it He was made the Seed of redemption to the race, being planted by the operation of the Holy Spirit—this Spirit being the substance of his personal form—and manifested through the dissolving of his body in his theoc-rasis. He was planted in the race that the entire humanity receiving that Spirit might, through regeneration, be brought in this world to the quality of life attained by him; that is, that they might also be made as perfect as he was, being enabled to fulfil his word—“Keep the commandments.”

The church has passed its age of grace or mercy. This age was essential because the world had not ripened to the possibility of ever comprehending the purport of the commandment and covenant, to say nothing of the possibility of keeping the law of life inviolate. The science of the law of God is now manifest; the time for man to keep the law has come. “Thou shalt have no other gods before me” involves a true, unquestionable conception of God’s character; because to keep the commandment involves the principle of true worship, which is true love, and no man can love that which he does not know. Who is the true God, whom to know is eternal life? What may have been His personal manifestation at the beginning of the Christian age, does not settle the question of who the Lord is, and the new Name in the beginning of the Aquarian dispensation. “I will write upon him my new Name.” This is declared of the one who shall overcome as the Lord Jesus overcame. True worship in this age depends upon a recognition of that Name when written, and to confess that Name is the fulfilment of the first commandment.

As one person may put forth thousands of personalities, so one personality may project himself down through the line of anthropotic life and aggregate to himself the spirits of all the personalities thus put forth. This is reincarnation, if it is in the line of the reproduction of the will or the affectional principle. The will and the wisdom principles are two distinct qualities or properties; when the will is embodied, we denominate it

the flesh, that is incarnation; when the wisdom is embodied, that is insanguination. The one is the manifestation of the flesh; the other, the manifestation of the blood. One is the flesh and the other is the blood of the covenant. In Koreshan nomenclature and classification, these two conjunctions or unities between man and God are kept perfectly distinct. Elijah represented the blood; Jesus represented or constituted the flesh.

Reign of the Christ and Binding of Satan.

WHAT IS IT to reign with Christ? They who have part in the first resurrection "shall reign with him a thousand years." What is the first resurrection? The Lord Jesus was the "first begotten of the dead." "He was the first-born from the dead." "He was the firstfruits of the resurrection." The first resurrection, then, is Christ himself, whether in the past or present age. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is well to examine into the reign of the Lord, and to know the quality of it. This reign is certainly not a peaceful one, for during its progress He is subjugating all enemies, the last of which is not subdued until his coming, this one being the greatest of all—death. This is the reign of the Christ during the militant, not the triumphant state of the church. His reign, then, is one of turbulence and turmoil during which period the saints are reigning with him, being priests unto God,

that is, sacrificing during the entire lapse of the thousand years or millennial duration. During this time satan is bound.

Now when, we may ask, has satan been bound? He was bound during the undisputed sway of the papal power over its subjects. This bondage was the abject fear in which the brutal passions of men were held in check through the authority of the ecclesiastical and secular dominion. When did the angel loose his bondage? At the end of the thousand years when, through the so called Reformation, the restraining power of the church began to weaken through what has been denominated human liberty.

We have come to the end of the thousand years, and already the forces of Gog (the capitalist) and Magog (the laboring class) are massing their armies for the final conflict. The reign of the thousand years is ended; the battle of the great day is upon us. Desolation cometh, but quickly succeeding it comes the righteous kingdom.

Demands of Justice Concerning Money.

Koreshanity Advocates the Entire and Complete Destruction of the Present Perverted Medium of Exchange; the Cleansing of Earth's Augean Stables by the Great Hero.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

PROF. EMERY, of Benton Harbor, Mich., moved by our recent articles on the patriotism of bankers, which incidentally dealt with the money question by way of illustration, suggests that we write an article on state and territorial currency. THE FLAMING SWORD advocates nothing short of the entire and complete destruction of money—which the Bible declares, and all thinking men freely admit, is the root of all the evils that afflict men today. We are approaching the time which John foresaw when he heard one declare: "Behold I make all things new." In this time, no patching up of the old worm-eaten, rotten garment that has clothed the masses of men in literal rags while robing their spoilers in purple and fine linen, will any longer answer the demands of offended justice. Already too long is she "fallen in the street and equity cannot enter;" but now that the Light has come and is beginning to shine into "the dark places of the earth," which "are full of the habitations of cruelty;" when the Lord is waking out of his long sleep in humanity, and is beginning to see the abominations that have so long desolated the earth, he is proceeding to say: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The time is at hand when men shall call upon rocks and mountains to fall on them and hide them from "the

face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come."

Earth's Augean stables, whose defilement has been rank and smelled to heaven for ages, must at length be cleansed, and the Hercules—the mighty Hero, whose peerless task it is, is girding himself and forming the battery to generate the force which shall make victory certain. Having the knowledge, he has the power to triumph over the supreme efforts and most cunning inventions of the god of this world—age, and all his aids and abettors, engulfing and choking them in the Stygian waters. Now that the mighty leader is come and the fight is on, the time is here for real heroes to fall into the ranks. The great masses of men are always cowards. In the great slavery conflict, the early abolitionists sometimes illustrated the position of most of the teachers and preachers by a story of frontier life. A sturdy pioneer and his wife had pushed on into the woods and hewed them out a log cabin, which was not yet chinked. One day a bear made his appearance; the man fled to the upper story of the cabin, and from his safe retreat, looking out between the logs he saw his intrepid wife seize the ax and meet the attack of bruin, felling the monster by her unerring blows. While peril was imminent he continued to sing out from his safe retreat: "Pay on, Lucy! Pay on, Lucy! But when

the danger was ended by the death of the enemy, crawling down he strutted around saying: "We will teach these bears that it is not safe for them to come about here." That, especially the last part of it, is just what the teachers and preachers did.

The great church of which my honored father was an acceptable minister, when he opened his mouth to plead for the poor slave who had no defender, drew him before its conference and sought to make him agree not to speak for the legally dumb. But when to be an abolitionist became an honor, this same church wanted to claim the lion's share of the glory of the triumph of liberty when it came. In all great world-conflicts, when the forces of truth and error, as now, are in deadly conflict, the man who seeks to save his life shall lose it. The only place of safety is in the deadly breach. Nineteen hundred years ago, when the rabble—backed by the scribes and Pharisees—cried, "Crucify him! crucify him!" and it seemed the only dictate of safety to follow at a safe distance, if at all, the shrinking followers were safe; but the rich and haughty aggressors soon lost all, with life itself, in the war which destroyed their country, ending with the destruction of their holy city and temple.

But we do not have to go so far back for an illustration. The indescribable destruction and humiliation which befell the slave oligarchy, and the perennial glory of the immortal few who counted not their lives dear unto them, so that they should fail to imperil them for the cause of truth and freedom, must forever furnish illustrious examples of the binding nature and certain fulfilment of the law. Jesus laid the ax at the root of the trees of evil, which meant that he would yet grub them all out, so that none of them should any longer vex and trouble his Father's children. Think you, he will not utterly eradicate that one—money, which he declared to be the root—fountain, source, support, of them all? He roots out trees of evil where they grow—that is, in the natural earth—human earth, not in the imaginary future spiritual world which has no existence, and, of course, in which nothing grows.

The Lord's mission and teachings were not to save men from future spiritual loss in some future spiritual existence, which would be free from the temptations and entanglements of this present, physical existence, which world exists only in the imaginations of theologians, but to save those who were already lost, spiritually—hence also physically. Through that mission "this mortal must put on immortality." Before this is reached, everything which corrupts and destroys this mortal must be cast out—money must go.

Present Struggles and the Coming Rest.

The Warfare of Monopoly and Labor; Offense and Defense in the World of Competition; Destruction of the Factors of Oppression and the Recreation of all Things.

AMANDA T. POTTER.

OPPPOSITION IS the pedestal of the total of today's organization. The last analysis will discover oppression and defense as the motive, and in joint attendance upon all such demonstration. If oppression is dominant, defense is its handmaid; if defense bears the leading role, oppression waits its opportunity to leap to the forefront. History tears away the robes of defense to expose the vestments of oppression worn flauntingly whensoever opportunity waits upon desire. All too often just cause exists for assuming the defensive. According to time and circumstance, resistance calls to its assistance a noble energy; but the qualities that coerce and trample, and for self's sake put others out of ease or out of life, inhere in the humanity to which all men belong; hence no man can deny his inheritance. Until selfishness, the fundamental property of the human heart, is eradicated, man deceives himself if he thinks he can claim wholeness of purpose.

The infant apex of all organization belonging to the order about to culminate and pass, in fulfilment of the promise, "Behold, I make all things new," is resolved into apices—capital and labor. In their intertwining these two embrace and engross all functions and activities. As we near the last rally, the final effort of mass interests which have suffered severance in as many fold as there are breathers, the relentless oppression and the defensive effort will become the objective of all thought

power. Means bestow ends: New heaven and a new earth—a new church and state—as a following of its travail, are to be born to the universe of man. When capital has solidified to itself all the means of life and completed its intrenchments behind its power of purchase seduction; when labor knows its constitutional rights subverted, its power of redress through lawful channels a thing of dreams; when this land of prosperity yields the son of toil more frost bites and hunger twinges than means of frugal comfort, then these fully-organized colossi will interlock and the competitive system will become but history.

Capital and labor may be taken as representative of the human form segregated and ultimated in the male and female sexes—the finger-board of death. All proceedings from such source will avail naught. Neither co-operation, socialism, nationalism, nor any other specific can find life and nurture in the heart that beats in a divided form. The segregate human body is an ungodly body with a heart of like quality. It is the seat and generator of the divisions of human interests, or the competitive system. When these interests are thwarted, from this same heart springs the appeal to arms. But nowhere more than here appears the conclusive proof that competism is suicidal. M. Jean De Bloch, Russian Imperial Councillor, who enjoys recognition as foremost authority on modern warfare, is author

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of the statement that progress in the art of war has been so great of late that the new improvements "tend to stultify themselves by producing a deadlock in the realization of the objects of war." M. Bloch points to the fact that this tendency makes it almost impossible to bring wars to a decisive conclusion. Of this latter the British army in South Africa must have gained an appreciation some horrible months ago.

There exists today an organization belonging to the new order, the order of the new heavens and new earth promised in Isaiah lxxv: 17. The Father, through the Lord Christ, instituted this order in the spiritual world nineteen hundred years ago. It is the kingdom for whose coming in earth the Disciples were taught to pray. "Elias [God the Lord, the Father] truly shall first come, and restore all things. But I say unto you that Elias is come already. * * Then the disciples understood that he spake unto them of John the Baptist." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. v: 17. "Behold I make all things new," of Rev. xxi: 5, is the promise of the new heavens and the new earth, the new church and new state, the kingdom brought into visibility and outward activity. The key to the character of this organization lies in these words, showing it to be the body of Christ: "Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me." The Lord sowed himself ("He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom." Matt. xiii: 37, 38.) in the world, the humanity. He was composed of the spiritual children of the kingdom who will transform and bring into life each vidual in which they were planted. They will compose the spirito-natural grand or macrocosmic man. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." I. Cor. xii: 12, 13.

The world is in death. The body of the Christ, which is concrete organic unity, in its antitypical resurrection will bring life to the world. The body of Christ, the kingdom to come, *is life*, for in his form were blended the male and female principles. Of life there is but one law, and that is the law of organic unity. There is but one law of organic unity, and that is the law of love, "Love is the fulfilling of the law." Humanity has no promise but in keeping the law. "If thou wilt enter into life, keep the commandments." Matt. xix: 17. Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii: 14. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: For this is the whole duty of man." "Eccl. xii: 13. All hail the coming ability to keep the law through which will appear the Deific superstructural organization that will crown the foundation being laid in the natural by Elijah the Prophet!

The Problem of Human Government.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IT IS BECOMING more and more evident that to great masses of their citizens, governments are becoming obsolete institutions in which they take no interest. What Tolstoi says of Russian peasants, who in numbers mainly constitute the Russian state, is fast proving true of the disinherited millions, the result of human greed in every nation. He says:

And what have we to do with legal guarantees? I answer that question by telling you that for the mass of the Russian people, the law does not exist at all. They either regard the law as I do, as a matter wholly external to them, with which they have nothing to do, or despise it actively as a fetter which retards the development of their internal life. * * * It is not their submission to, but their neglect of the law which makes our people so peaceful and long suffering. And that neglect of the law is also what makes our officials the greatest knaves in the world.

Tolstoi says that conscience has become the rule of conduct for the peasant, but to the educated man of the ruling class conscience is non-existent. The majority of the former class cannot read, but familiarity with the traditions of the life of Jesus has made them more Christian than the corresponding class of the other nations, who are better educated than they. Equally outside of the pale of the benefits of government, as Carlyle says, are the great masses under British rule, and the same is fast becoming true in our own and every other country.

If the masses of any country come to see that their government has nothing but burdens for them, they will inevitably lose all love and loyalty, if they do not become its active enemies. If it provides conditions under which the few become very wealthy out of the labor of the many, or, as monopoly is now doing, by depriving them of a chance to labor, it is destroying the very foundations of government, and must, soon or later, cease to cumber the ground, giving place to a better. That everlasting law recorded in the Scriptures, applies to governments as well as to vidual men. "To him that hath shall be given: from him that hath not shall be taken even that which he hath." The government that has not the capacity or disposition to govern impartially all its subjects, will certainly lose its ability to govern any of them.

The increasing paralysis of governments is seen in their growing disposition to give over to individuals or great combinations and trusts, what little remains to them of actual government. Unconsciously and unintentionally, these great individual and trust powers of monopoly are teaching and preparing the way for the people as a whole to manage their own affairs and enjoy all the benefits, in the new heavens and new earth—new church and new state, which will soon appear upon the ruins of the unrighteous and well-nigh effete governments of the present.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THERE ARE two great issues before the world—Democracy and Socialism. The former has practically demonstrated its incompetency to provide stable and legitimate government. Instituted in America under the most favorable auspices, including a virgin continent to develop, insulation by distance and by water, together with special qualities of integrity in the character of its founders, no test could be fairer; yet few would deny that the outcome of the experiment as now manifest is a disappointment. The people are not wise enough, they are not pure enough, they are not unselfish enough to govern themselves under free representation. Seeing this, the hopes of many are turning to socialism in the belief that it will succeed where democracy has failed. Socialism looks to governmental and municipal ownership, and the establishment of a co-operative commonwealth upon a secular basis. It would substitute this for competition, and it has formed a new party, hoping soon to carry the day at the polls. To the philosophical mind the weakness of Socialism lies in its failure to see that secular unity could never be consolidated and maintained apart from religious unity. Every historical precedent goes to show that such is the case. Religious dissent has ever been the most fruitful cause of disorder in the body social. The religious instinct is an integral part of man's nature, and no hope is vainer than that of eradicating or repressing it so that he will rest in a state of easy indifference in regard to the great questions that it involves. Agitation of these questions always produces intense friction. It is therefore evident that the pacification of society demands the unity of church and state—that socialism, which is so strongly pushed and so ardently desired, leaves an open door for divisions, persecutions, and wars to enter. The coming government must co-ordinate the two functions in order that society may become a unit. The hope of religious unity is only to be found in the dissemination of absolute and convincing truth—not fragmentary but integral, not unverified but proven, not resting upon metaphysical subtleties but upon a substantial basis of material fact. Unless religion can be built up from a foundation of knowledge, controversy will never cease. Socialism is on the wrong track, because it aims to dispense with all the adjuncts of religious culture. It does not believe that these influences are necessary to refine and ennoble society; nor does it recognize the dangers incident to leaving every man free to choose his own creed out of a multiplicity of conflicting views. Who shall show us a more excellent way? It is right here that Koreshanity comes to the rescue with its plan for the unification of society which offers novel and attractive features different from every Utopian project launched upon the world. Democracy has failed to give the poor man his daily bread. Socialism would supply his physical needs, but it makes no provision for the hunger of the soul. Both material and spiritual needs must be met in an adequate manner. Koreshanity aims to establish a new social order, founded upon the science of government and religion that will be adequate to the demand of the age.

The financial magnates are showing how incompetent they are to deal with the forces which they have arrayed against themselves. They lack foresight, and are working against their own interests because they have no conception of the gravity of the situation. Their trust is in the power of the inconceivable wealth they possess. Though their fiat be sufficient to move nations as well as municipalities, yet they are but children in prescience and knowledge. Having eyes they see not the handwriting upon the wall. How shall they dare to disregard the lessons of history alone upon whose pages are written the doom of those who in all times have heaped up wealth against the rights of men. They show their incompetency by their arrogance and their arbitrary methods of treating with labor. If they force the issue through the resistance which they have generated against themselves, theirs is the fault. Prof. Wili, writing in the current issue of the *Arena*, calls to mind the fact that all the monopolies of Rome fell in a single day, and they fell into the hands of the Emperor—not of the people. This is a foreshadowing of things to come. It was prophesied of old that a nation should be born in a day, and now, these many years, a prediction has stood before the world that when labor and capital are matched in the last great conflict, the sudden fall of plutocracy and the disability of labor will throw the resources of power into the hands of the imperial Head of the new System. As it was in the days of Rome so it will be now, albeit with a certain great and wonderful difference—the Head of the coming government will be endowed with divinely unselfish capacity and wisdom to use these treasures for the good of the people. If God is going to set up a kingdom in order that his will may be done in earth as it is in heaven, and if men of all classes have thoroughly demonstrated their inability to govern themselves in righteousness, reason must conclude that God will come himself in Theocratic relations to inspire and to rule.

A monument has just been erected to mark the tragic close of a brilliant and romantic career. Margaret Fuller Ossoli was one of the most gifted women of the century, and her literary achievements have been a source of pride and inspiration to American students. Her mind was of such capacity that she could take in a prodigious amount of information and hold it at command, ready to impart. The list of her linguistic acquirements at the age of fifteen, ranges from the classics to old Italian and Castilian poets. It is almost equal to that of some college professors. She was thoroughly conversant with philosophy and literature; at the same time she took an active part in the care of her father's household and superintended the education of the younger children. A few years later, she was holding afternoon conversations in Boston, which were the delight of such men as Emerson and Channing. Her work on the *New York Tribune* under Horace Greeley showed her ability in the field of social reform. The story of her marriage, which brought her into connection with the old Italian

nobility, and her devotion to Mazzini and the cause of Italian liberty, is well known. During the siege by the French, she joined the Marquis on the breastworks, exposing her life with the utmost daring. And yet, with all her remarkable qualities, Margaret Fuller was not happy. At the time when she was immersed in study, trying to satisfy her intellectual cravings, she writes pathetically: "But the life—Oh, my God! will the life never be sweet?" She voiced the sorrow of the age. Its life is bitter, and it has sought in vain to sweeten the cup. Lacking this, all its information is pointless. The woman of the future will be the woman *who knows!* But her knowledge will not leave her with an aching heart, for it will embrace the secret of life, which is the secret of happiness.

It was recently stated in one of the leading reviews, that if the researches of the nineteenth century had given us nothing more than the great law of the conservation of energy and the conclusive establishment of the undulatory theory of light, it might well demand the right to stand uncovered in the presence of the noblest scientific eras of preceding ages. As defined by one of our best lexicographers, the undulatory theory of light specifies that "the form of energy called light and radiant heat is propagated through the ether by a wave-motion imparted to the ether by the molecular vibrations of the radiant body." Has this theory been "conclusively established" so that it ranks no longer as hypothesis, but may take its place in the category of facts? Koreshan Science, as founded upon the law of alchemical transmutation, maintains that light and heat do not set out from the central sun as such and radiate through space. This theory is confronted with the insoluble problem of waste. What becomes of all the light and heat radiated, and how is the supply kept up? Koreshan Science avoids the difficulty and accounts for the supply by the reasonable conception that light is generated within our atmosphere by the union of anodic and cathodic energies, which enter into combustion at the point of meeting. Generation of substance through combustion caused by the union of anodic and cathodic currents, is the secret of the universe—it is the law that makes the universe. The undulatory theory involves too great a difficulty to call itself established in any sense of the word. The corpuscular or Newtonian hypothesis, which supposed the propagation of light to be by an actual transfer of material particles, was abandoned as untenable, but the latter theory presents as grave objections.

The social romance has become a prominent feature of modern literature, and in this sphere it is very successful. Books of such a character meet with phenomenal sales that testify the interest felt in any scheme to relieve the tension of suffering under the old order. All of these projects reach a delightful climax in the field of imagination, but in the sphere of reality they are notable failures. The true social romance remains to be lived, and it is going to be a thousandfold more interesting than any depicted in the pages of fiction. Neither Bellamy, Howells, nor Zola, whose latest work lies on the reviewers' table, has painted so bright a picture as the world will present when the new order of things is inaugurated. The experiments which succeed in

books but fail in life, presuppose the spirit of divine brotherhood, whereas nothing higher than mere human brotherhood is to be found even among those who think that they are fitted for co-operation. The quality of fraternal unity that prevails is illustrated in the family where brothers fall into contention hourly upon the smallest pretext, and their father's death is a signal for a general contest over the inheritance. Successful co-operation implies a different psychological and physiological basis for conduct. To insure the co-ordination of intellect and will, the human brain itself must be changed. An anatomical transformation must precede the ethical. New sets of cells must be opened in order that higher mental faculties may be developed.

The Chicago American publishes a short article from the pen of the Chinese minister, bringing out points of resemblance between the Jews and his own nation. Confucius was their Moses, and he laid the foundation of Chinese ethics in the fifth commandment of the Mosaic law. The Chinese rigidly adhere to the letter of the command, and he who fails to pay due respect to his parents is cast out from among them, while ancestor worship is the strongest feature of what they call religion. We should say that it tied man back to natural relations instead of spiritual. According to the scientific rendering of the Decalogue, to keep the fifth commandment is to acknowledge the Father-Mother Deity and worship the Lord in his true character as embracing both love and wisdom. Natural relations yield to death every day; they have no character of perpetuity. The fondest devotion cannot ensure health nor life to parents nor children. Is it harsh or unreasonable to believe that God demands the sacrifice of lower relations at specific epochs, just as the country demands it in her times of need? Is it not rather a beautiful revelation of the divine character, to know that provision has been made for inducting man into higher and heavenly relations which cannot be severed by death? The law of substitution turns sacrifice into joy.

Language is the expression of life. Before the language of a people can be reformed, its life must be brought into conformity to truth. It is thought that the organization of a national academy would be the best means for perfecting the English tongue. When certain changes in orthography and syntax were lately demanded in France, with a view to the simplification of the language, the Minister of Public Instruction, supported by the Superior Council of National Education, was suddenly checked in his efforts by the discovery that, according to a statute of Louis XIII, drawn up in the seventeenth century and confirmed by a decree of Napoleon I, the consent of the Academy must first be gained; so a special committee chosen from the "Immortals" was appointed to consider the matter, and the report of this committee was unfavorable. The practical effect of a national academy was to perpetuate tradition. This is necessarily the result where the canons of taste are derived from precedent and do not conform to absolute truth. Knowledge must break the fetters of tradition. Will America have an academy in the future? Yes, and it will be composed, not of forty but of one hundred and forty and four thousand Immortals.

Before the seven qualities of energy radiating from the central sun reach their point of transformation and orderly deposition in the seven metallic strata of the earth's crust, they must traverse the five conditions of chaos represented by the geologic strata. In a corresponding manner, before the mental energies or entities that radiate from the Sun of humanity can reach the point of orderly emplacement and ultimate in the divine kingdom in earth, they must pass through stages of chaos in five races which correspond to the five geologic strata. The Theocracy to be established in the organic unity of society is in the form of man—the Grand Man. It is written that God formed man out of the dust of the earth.

One of the terms for Deity among the Jews—that referring to the Lord in his Humanity, was held too sacred for utterance. Once only during the year, upon the great day of Atonement, the High Priest breathed it, alone in the holy of holies. Profanity argues contempt for Deity, and its prevalence shows that the name and character of God are held in derision. The kind of deity with which people generally are acquainted, does not inspire reverence. To break the third commandment in a higher sense is to claim to be born of God,—to be his offspring, which implies par-

ticipation in his attributes, while in reality no man has attained to that character.

All the standards of criticism are to be changed by the declaration of truth in all domains. A revolution in style must follow a revolution in thought. This is a period of transition; idols must be broken and prejudices destroyed. No matter how exquisite the rhythm, if the sentiment of the poem be false it will come to lose its beauty in the eyes of those who have seen a vision of heavenly things. The literary works which are the product of the old order and voice the doubt of a decadent age, cannot endure. In so far as the poets have expressed eternal verities their thoughts will live. But the Golden Age will keep nothing of a lower strain.

The divine right of the majority is a false and dangerous principle, unless it comprehends the truth that God and one make a majority.

A man's reputation is what his neighbors see in him; his character is what God sees in him.

The introduction of absolute truth institutes judgment in all spheres.

God sets humanity the example of tolerance.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Selfishness and Self-Indulgence.

EDITOR FLAMING SWORD:—Though true that the mental science idea of gratifying desire in order to attract experience is a subtle argument to license selfishness, is it not equally true that the development which enables one to appreciate higher joys than the lower self gratification could not have been attained without that self gratification with its inevitable concomitant of suffering and death to contrast and transmute its selfish, ever dying, divided love—hell's life—the heat and light of lust, to the supernal joys of perfected life, united Love and Wisdom in the higher, perfected self whose form is truth? (2) Please define selfishness. (3) When one awakes to knowledge of the hell he is in and his own devilish nature, yet without strength of intellect or will to reach the higher self, must faith alone lead for a time, or should no step be taken without the reason clearly seen? (4) What is the difference between a Son of God and the Son of God? I don't mean difference in manner of attaining to Godhood, but is a Son of God as truly the personality of God as the Son of God?—M A P., Antioch, Ohio.

Self-gratification is not to be sought for the sake of the experience which it brings. It is thus that desire excuses itself. While it is true in one sense that no man is under condemnation since all alike are fulfilling their des-

tiny, it is equally true that all men are under the curse, in the old proprium, and Jesus did not hesitate to denounce the hypocrisy which attempted to justify itself along the lines of fatalism. It was not the part of harshness, but of genuine kindness to brush away the cobwebs of self-deception and let the light of truth shine into the darkened understanding of those who made necessity the plea for self-indulgence.

(2) Selfishness may be defined as the rule of desire over intellect. It is the condition of servitude. Omnipotence is the perfect subjugation of the desires by the intellect. It is the condition of freedom. *Vincit qui se vincit*,—this is the glory of God, and it is written that all have sinned and come short of the glory of God. No one can boast himself above his fellows. Through obedience to the commandments, man passes from selfhood to Godhood. Before the Decalogue can be obeyed, it must be understood. Koreshanity is teaching the science of the Decalogue.

(3) Faith without works is dead, and this is the status of the old church. To awaken to a knowledge of this con-

dition is the necessary antecedent to transformation. It is the precursor of the resurrection. When a person realizes that he is in hell, common sense and reason will naturally impel him to inquire how to escape from it as soon as possible. When he finds a system of doctrine instituted for the express purpose of showing the way of life, he will be swift to follow its teachings. Koreshanity appeals to the *reason*, and its gospel as often reiterated is the gospel that faith must be shown by works. "Blessed are they that do his commandments." Confession of weakness is the second step in preparation for the transforming baptism. The Lord encourages his people—and to encourage is to *fill with heart*—by telling them that he has chosen the weak things of the world to fulfil his purposes and confound the mighty.

(4) The Order of Melchizedek has its Center and Archetype, related to the universal structure as the brain and masticating apparatus are related to the ordinary human structure. Every organism must have its head, but the same life actuates the body, and every corpuscle is in reciprocal

harmony with the central corpuscle. The structure is integral—one personality composed of many members in unity of consciousness. The head can do nothing if severed from the body, and the body is lifeless without its animating and controlling center. In the universal body, love and wisdom co-ordinate as perfectly in one corpuscle as in another, though each performs its own service and bears a specific relationship to the whole.

The Abolition of Poverty.

EDITOR FLAMING SWORD:—You teach that society is to be reconstructed in such a manner as to secure the happiness of all classes. How, then, are we to understand the Lord's saying, "The poor ye have always with you?"—INQUIRER.

It is certain that the Lord never meant to encourage the construction that has been put upon his words at the present day. This passage is continually quoted in support of the competitive system and the division of society into two classes—those who give what they have wrongfully acquired and do not lawfully possess, and those who take in humble subjection what is theirs by the divine right of industry. It is upon this assumption that the vast system of charity, with its privately endowed colleges, libraries, hospitals, and reformatories, has been founded. Had the Lord intended to promulgate such an idea he would never have taught his Disciples to pray that his kingdom might come and his will be done *in earth*. He would never have enjoined them to pray for an impossibility. "The poor ye have always with you; but me ye have not always." In the latter clause the Lord refers to himself in his visible and personal manifestation. In the same sense He said also: "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you." The personality of the Lord was dissolved in his translation, but the Holy Spirit to which it was transformed entered into the Disciples and formed conjunction with their natural, human wills. Jesus became sin in the race and thus, he who was rich, for our sakes became poor,—spiritually poor, yes, dead in trespasses and sins. Speaking of Himself in this sense, he could say to the little band who were to form the nucleus of his church: "The poor ye have always with you."

Offensive Advertising.

Movement on Foot to Suppress the Poster Nuisance, Which Owes its Existence to Competition.

It is gratifying to note that the press of New York state is unanimous in its demand that some plan shall be devised whereby the advertising-sign nuisance may be mitigated in some degree, if not entirely suppressed. The plan most in favor is that which has been strongly advocated by the New York *Tribune*, of imposing a stamp-tax upon posters, bill-boards, and other public signs, sufficient in size to add a considerable sum to the revenues of the state, while it serves at the same time to bring within bounds a great and growing evil. The *Tribune*, the *Evening Post*, and the *Evening Sun* are among the metropolitan papers doing good service in urging remedial measures.

The *Tribune* has rendered specially valuable aid by printing in detail the laws and regulations relating to this subject in force in France, Belgium, and England, and the various steps taken by an influential body of public spirited men and women in the last-named country, to arouse and educate popular sentiment on the same question. These articles in successive issues of the *Tribune* have thrown a flood of light upon the whole problem, and pointed the way for reform in our country.

The demand of the newspapers in this matter is sustained by the best and strongest public sentiment. People generally are weary and disgusted with having thrust upon their attention, in street-cars and other public conveyances, and on byways and highways, upon trees, fences, rocks, barns, roofs, and every other conceivable place that the human eye can rest upon in earth, sea, and sky, flaring and obtrusive signs sounding the praises of nostrums and many other things which they do not want and would be glad never to hear of again. A person need not be heavily charged with æsthetic feeling nor refined sensibilities to revolt against this miserable business of daubing over everything in sight with the monstrosities of the advertising brush and paint-pot. The same instinct that leads men and women to avoid "talking shop" in their hours of rest and recreation, also prompts them to feelings of just resentment when they find the public conveyances in which they ride, the trees by the country wayside, and almost every other object around the horizon, plastered with invitations to buy somebody's pills, to invest in some dyspepsia cure, or in the equally doubtful wares of some cheap bargain-store. It is an outrage upon the commonest rights

and decencies of life that the people should be thus pursued wherever they go by the creations of the artists of the billboard.

Surely some limit ought to be imposed upon a nuisance of such aggravated and exasperating character. It is demanded upon grounds of public morals, of æsthetic sentiment, and of legitimate business. As to morals, the nuisance is degrading; as to sentiment, it is repulsive, and as to business, it is grossly unjust. Street car companies and other corporations owning valuable public franchises of the same kind, often granted at little or no cost, have no more right to convert their property into traveling bill-boards and advertising agencies on wheels than the custodians of court houses, schools, and other public buildings have to convert these places to similar uses. Street-cars and elevated coaches are quasi public structures, constructed, chartered, and operated for the one specific purpose of conveying passengers with the largest possible degree of safety and comfort; and they go entirely beyond their strictly legal and chartered privileges when they subject their patrons to the nuisance of sign advertising for the sake of additional revenue. In so doing they also take an unfair and unjust advantage of the extraordinary facilities at their command to invade a field of business which does not belong to them, and thus to work grave injury to honest and legitimate lines of enterprise where advertising is the chief, if not the sole, source of income.—*Leslie's Weekly*.

* * *

Control of Thought.

Good and Bad Investments of Mental Substance and Their Moral Effects.

The direction of our thought is too often determined by accident. An untoward circumstance in the morning starts the association process, and one is for several hours the unhappy victim of a useless and futile train of thought. There ought to be more mental self-government, more deliberate projection of ideas in desired directions. While we cannot absolutely create good thoughts nor destroy bad ones, the mind does possess the power of selection. By giving attention to the good suggestions they grow of themselves, while other ideas, denied attention, fade and die. This is the essence of the will, and the giving or refusing of attention is probably the only really moral act.

In the world there are multitudes of impressions, suggestions, and ideas that appeal to the mind. The great question is, which shall have the right of way? The salvation of most people is their work. The necessities of daily life monopolize attention, give direction to thought, and exhaust brain energy. There is not much opportunity for vagrant thoughts to work their evil effects. Yet there ought to be in addition to this

an intelligent control of the mind. As each one of us has a definite income and just about so much money to spend, and gives a great deal of thought to spending it wisely, so, while we cannot measure it as well, it is doubtless true that each has his limited amount of intellectual energy and ought to be equally careful to employ it in the most profitable way.

It would, for example, be a foolish investment of thought to spend it upon dime novels. Even worse is such literature as Poe's Prose Tales, for these fill the mind with morbid fancies and facts which make us uncomfortable in the dark. The thorough reading of the daily newspapers seems to me a useless, injurious, and immoral proceeding. Millions of people were faithful to duty yesterday—kind, just, and good. What they did is not news. Why should I give my attention to the deeds of a few feeble, wicked, and vile wretches who have killed, robbed, and committed nameless crimes? The moral excrescences of humanity are as injurious to contemplate as the physical.

So the trivial and annoying occurrences of daily life, commonplace and foolish theories that are being advocated, should receive only the attention their importance deserves, and this usually is extremely small. Open-mindedness is, of course, necessary to progress, but this hospitality of the mind should not extend to the petty nothings which now invade our psychic privacy. From the mind that which is undesirable should be deliberately shut out. Yet most men are so flooded, overwhelmed, with the thoughts of others that they have few of their own.—REV. GEO. R. DODSON, in *Thought*.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison: Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Capitalists and the Steel Strike.

I wish to say, and the manufacturers will be forced to bear me out in my statement, that I never wished this strike. I have been president of the Amalgamated Association for three years. In that time I have sought to perfect the organization in a business like manner. For three years our assessments have been coming into the treasury, and because of the universally peaceful course that we pursued nothing has been spent in waging war against the mills.

The treasury of the association has plenty in its coffers and to spare. As soon as the strike was announced I was in receipt of thousands of letters and telegrams offering assistance. The various branch organizations wrote asking to be assessed, but I refused.

I tried so hard to avoid this strike. None will know how many sleepless nights I have spent over it. I know what long drawn out strikes mean. I have seen women and little children suffering when the fathers and husbands were out on strike. I thought of all the possible suffering that might ensue, and after that sat down and wrote out the proposition to the manufacturers.

I never thought they would refuse to sign it. It was conservative and fair. I went to the conference on Friday, believing in my heart that my plan would be adopted. To my surprise it was refused. Then the strike followed.—THEODORE J. SHAFFER.

* * *

Tariff Wall Protects Monopolists.

The Industrial Commission need not look far to find the evidence that at least one of the trusts—the steel trust—is selling its products cheaper abroad than in this country, for the *Baltimore Sun* says: "That the monster steel consolidation, with headquarters at Pittsburg, is using the tariff wall for all it is worth, is shown by the following paragraph in the *Engineering News*, which knows what it is talking about: 'The contrast between trust prices for iron and steel to the home consumer and to the foreign consumer has often been set forth, but so frequently denied that some actual figures may be of interest. A recent cable dispatch from England states that American wire rods are offered delivered in Manchester at \$29 30 per ton. Market quotations in the United States are \$39 per ton. Adding cost of freights, etc., it is clear that the wire rod maker is netting at least \$15 per ton more profit from his American consumers than from his foreign sales. It is not strange that the iron and steel mag-

nates deprecate any interference with the tariff.' The trust, no doubt, effects economy of production; but the trust and the foreigner, not the American consumers, get the benefit of cheaper production. The trusts naturally think the present tariff satisfactory, but the taxpayers object to it so long as foreigners are favored at their expense."—*Exchange*.

* * *

Absurd Views of Honor.

Hideous Absurdity and Injustice Imposed by the German Code of Military Honor.

Soon or later the code of military honor, as at present existing in Germany, will be so discredited by the hideous absurdity and injustice of many of the decisions made in accordance with its supposed regulations, that it will be impossible to sustain it in the face of an outraged public opinion. Then it will be abolished, and there will be general wonderment how it managed to survive so long in the light of modern civilization. Meanwhile, it is made the excuse for one iniquity after another.

The latest illustration of its possibilities would be ludicrous if it were not so tragic. A young lieutenant, overheated with wine, so far forgot himself as to strike one of his brother officers. With the morning came reflection and repentance. Knowing that he had been utterly in the wrong, he went to his insulted comrade, confessed his fault, and tendered a frank and manly apology, which the other as frankly accepted, and a perfect reconciliation was effected.

Here, surely, in any reasonable community, the matter would have ended. But in Germany there is the "Court of Honor" to be dealt with, and in these tribunals common sense seems to be regarded as one of the most disgraceful forms of cowardice. It is an attribute at all events most carefully excluded from their proceedings. On the first review of the case, the regimental court of honor held that the course taken was the proper one, but the General in command declined to approve of the settlement, and referred the whole matter to a second court, composed of officers of another regiment, who decided that the insulted officer—not the original drunken offender—must be dismissed from the service for his failure to exact reparation in a duel. And this abominable decree actually has been enforced against an officer of irreproachable character. His colonel, in announcing it, confessed himself bewildered. The regulations, he said, forbade dueling, but, nevertheless, a challenge with sword or pistol seemed, in a base of this kind, to be imperative. The only salve for wounded honor, apparently, is a sword thrust or a bullet.—*Exchange*.

Women as Inventors.

Some of the most valuable as well as important inventions have been patented to women, among which may be numbered the first cook stove, a permutation lock having three thousand different combinations, a machine for making screws (invented by a little girl) which revolutionized that industry, and the valuable Burden process of making horse-shoes, which resulted in a saving over the old process of many millions of dollars per year. The first patent to a woman was granted in 1808, and since then the number has increased to many thousands.

These facts are interesting, not only because indicating the rapid and almost marvelous growth of women's intellect, but also from the fact that the inventive genius of woman invades fields in which one would scarcely credit her with any interest, much less knowledge. We are not surprised that a hat-pin, corset, glove-fastener, etc., should be invented by women, but when we learn that such inventions as telescopes, making marble from limestone, and dams and reservoirs, are evolved, people began to be interested. In Canada women are becoming interested in inventions, as is evidenced in the large number of women applicants seeking patents through Messrs. Marion and Marion of Montreal.—*Citizen and Country.*

* * *

The World's News.

August 28.—Belief that concert of European powers to maintain integrity of Ottoman Empire will be broken by action of France.—Rural Mail delivery of Indiana carries weather signals to farmers.—Bishop Turner, of African Methodist church, Atlanta, Ga. favors deportation and branding of Negro criminals.—Steel workers voting over new terms of settlement.—Union Pacific R. R. will expend forty millions to improve its system.—Great pageant of Knights Templar at Louisville, Ky.—Nicaragua and Ecuador promise neutrality in case of war between Columbia and Venezuela.—Temperance lecturer at Zanesville, Ohio, narrowly escapes hanging by mob.—Aug. 29.—Strikers make overtures of peace; President Simon Burns of Glass Workers Ass'n authorized to ask for arbitration.—Sultan said to be preparing for war with France.—Anti-war party gains strength in London; gravity of the situation in South Africa more apparent.—1,000 christian scientists greet Mrs. Eddy at New Hampshire Fair.—7 dead and many injured from explosion on steamer City of Trenton near Philadelphia.—Police Commissioner Murphy of New York refuses Mrs. Carrie Nation's offer to purify the city.—Aug. 30.—Conclave of Knights Templar at Louisville ends with grand ball.—American Association for Advancement of Science, in session at Denver, listens to paper by Prof. McGee, in denial of Adam and Eve.—President Kruger ready to retaliate if

Lord Kitchener shoots Boers as highway-men after Sept. 15; the Transvaal will give letters of marque for privateers to attack British ships.—Kurds massacre Armenians.—President Schwab rejects arbitration proposal.—Rebels active in Columbia.—Sultan issues decree of death against George Dorys, author of the "Private Life of the Sultan."—200 men with bloodhounds search woods around Kansas City for Negro murderer.—Aug. 31.—Vice President Roosevelt guest of Springfield, Ill.—Aeronaut falls from balloon and is fatally hurt at Sterling, Ill.—Carnegie steel men join strikers.—Secretary of Agriculture, James Wilson, denies Koch's theory.—Boers advance farther into Cape Colony.—Czar starts for Denmark.—Report that Lord Salisbury will retire.—Sept. 1.—Admiral Sampson very ill at Lake Sunapee N. H.—Healer Dowie offers \$2,000,000 for property near Zion City.—Strikers fail to close Carnegie mills.—America and Germany ahead of England in ship building.—Train blown up by Boers.—Troops ready to march on Colombia; all quiet on the Isthmus.—Chinese fanatics preaching a "holy war" against foreigners.—Sept. 2.—Labor day.—Vice President Roosevelt preached twice in Chicago yesterday.—Cleveland, Ohio visited by a cloud-burst making fearful havoc; the best part of the city devastated, citizens rescued in boats, Euclid Avenue a roaring torrent.—Report that Admiral Sampson is seriously ill has been denied.—J. D. Hickey charges President Shaffer with grossly misrepresenting facts; tells Milwaukee men that strike is lost.—Chile will send delegates to Pan-American congress in Mexico next month.—Brother of President Castro, of Venezuela, sails for France on diplomatic service.—Sep. 3.—Strikers at Pittsburg mob a colored man.—Vice President Roosevelt addresses Minnesota State fair.—Turkish Ambassador leaves Paris.—Chicago police find \$6,000 worth of plunder from Haggmann's jewelry store buried in vacant lot.—More than 1,000 women join in labor day parade in Chicago.—British Trades-Union congress in session.

The Arena.—A very strong article telling some plain truths calculated to enlighten the public and set people to thinking, is contributed to the September number on The College Trust, a Menace to Freedom. The editorial department introduces some topics of special interest and is unusually fine. The initial article is a full exposition of the doctrines of Christian Socialism, by Prof. Herron. The Alliance Publishing Co., 569 Fifth Avenue, New York. 25 cents a copy. \$2.50 a year.

Frank Leslie's Monthly.—Some charming specimens of photographic art are displayed in A. H. Verrill's account of bird photography. Booker T. Washington tells How Tuskegee Does its Work, and very practical industrial work this would seem to be in training the Negro. Aguinaldo's Capture is a personal narrative by Lieut. Mitchell, on the staff of General Funston at the time of the exploit. Frank Leslie Pub. House, 110 Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Suggestion.—A monthly magazine devoted to the scientific investigation of all occult phenomena. Suggestion Pub. Co., 4020 Drexel Boulevard, Chicago, Ill. 10 cents a copy. \$1.00 a year.

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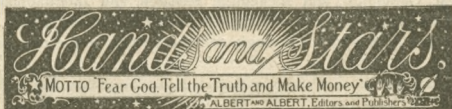
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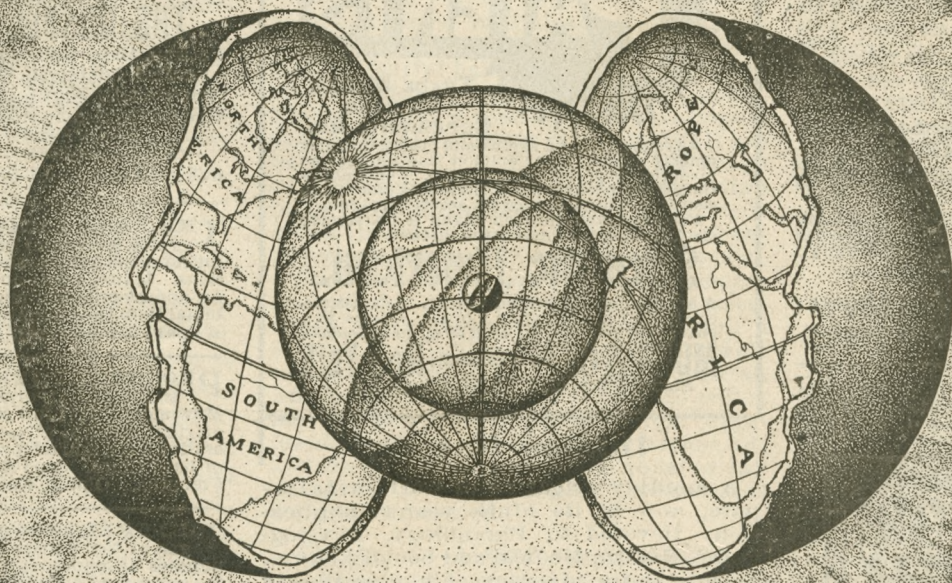
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